

The Spiritual Reality of Prayer (Salat)

The Spiritual Reality of Prayer (Salat)



Author

Sultan-ul-Ashiqeen

**Khadim Sultan-ul-Faqr Hazrat Sakhi
Sultan Mohammad Najib-ur-Rehman**

Translated

Dr. Sahar Warraich Sarwari Qadri
M.B.B.S



THE SPIRITUAL REALITY OF PRAYER (SALAT)



THE SPIRITUAL REALITY OF PRAYER (SALAT)

(Translation of Urdu book HAQEEQAT-E-NAMAZ)

Author

Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr
Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

Translated

Dr. Sahar Warraich Sarwari Qadri
M.B.B.S

SULTAN-UL-FAQR PUBLICATIONS LAHORE

PAKISTAN

**Sultan-ul-Faqr Publications Regd. Lahore
Pakistan**

© Sultan-ul-Faqr Publications Regd.

All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.

Published in Pakistan with the permission of the copyright owner.

By Sultan-ul-Faqr Publications Regd Lahore.

First Edition 2016

ISBN 978-969-9795-45-9



SULTAN-UL-FAQR PUBLICATIONS

Contact # 0322 4722766, 0321 4151910 Email: sultanulfaqr@tehreekdawatefaqr.com

www.Sultan-Bahoo.com www.Sultan-ul-Faqr-Publications.com www.Sultan-ul-Arifeen.com

4-5/A Extension Education Town, Wahdat Road, Lahore Pakistan.

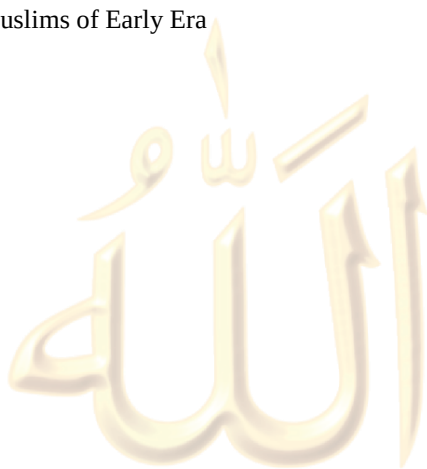
This book
is dedicated to my Murshid
Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr
Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman
Madzillah-ul-Aqdas

Who enlightens the dark hearts and blesses them with
the Divine Presence



CONTENTS

	Page
Preface	7
Salat in the Light of Quran and Hadith	10
The soul of Salat; The Divine Presence of Heart and Soul.	13
First thing that will leave the Religion: Humility and the presence of Heart and Soul	15
Salat without the Presence of Heart and Soul	15
Salat of The Muslims of Early Era	20
Glossary	29
Index	30



PREFACE

Spirituality is a comprehensive term, which encompasses almost all the perspectives of life. It entails the word 'Spirit' and if we contemplate on the word 'spirituality' it shows 'reality' of 'spirit'. When the soul leaves a body, the body becomes dead, which proves that the actual living being is the soul. But why our soul is in agony and we are spiritually in cessation? As our physical body needs nutrients to live and grow, likewise our soul also needs to exalt spiritually. As our soul is not visible to bare eye then how can its sustenance be tangible? Its food is Love and Vision of the Divine One. Spirituality and mysticism is having knowledge about His Being, His Love, His Vision.

The whole picture should be taken into account. We all were separated from our Lord Allah Almighty and were sent to this world to fulfill the promise that we made to Him. Everything in this universe has a purpose then how can we be without any aim. We were sent to prove our love to our Lord and defeat satan and our nafs. How can we prove our love to our Almighty Allah when we do not have intellect of our actual whereabouts, we only know the apparent aspect of the picture. Every spirit should know the spiritual reality of itself.

We offer different prayers according to our religion but do we know the spiritual or mystic reality of all the customs and norms of our religion? Islam is the only religion, which evokes this question and helps us find its answer through the ultimate path of Faqr-e-Mohammadi (*the path of our Holy Prophet Mohammad*).

Faqr is the course or the way, which leads a true Muslim to such closeness to Allah, where he or she is blessed with the vision of The Divine Essence as Prophet Mohammad was blessed on the night of Meraj. It is the actual Sunnah of the Holy Prophet as he says:

❁ الْفَقْرُ فَرَجِي وَالْفَقْرُ مِنِّي

Meaning: “Faqr is my pride and Faqr is from me”.

Nowadays people find peace nowhere and get tired of everything after a certain time period, our soul is struggling for peace but we are unaware of it and run after worldly desires but we should remember that this life has to end some day. We can find that peace only in the love of Allah and its reflection is in Salat, the Salat of a Momin.

There are five basic pillars of Islam; Kalma, Salat, Fast, Zakat and Hajj (*pilgrimage*). These are the most promising ways to reach Allah but only through the Murshid Kamil Akmal (*The Divine Spiritual Guide*) who is the one and only in every era. Allah has stated many times about establishing Salat in the Quran. There are multiple verses and hadiths stressing upon the importance of Salat as given in this book.

This book is an English version of the Urdu text ‘*Haqeeqat-e-Namaz*’ that is written by the present Shaikh of the Sarwari Qadri Order, Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas. It is not an ordinary book, it has the power to enliven the soul and open one’s spiritual eye because it has gems and pearls of knowledge and wisdom in it.

Nowadays people focus on offering Salat like some physical exercise to get paradise in reward, they are unaware of its spiritual reality. Salat is in fact the presence of heart and soul before Allah. When a Momin offers any prayer it is not just an offering of a body but also of his heart and soul, he no longer belongs to himself rather gets united with Allah as if he was never separated from Him. People do not find peace in anything because they have forgotten the spiritual reality of all the norms and customs of Islam.

The five basic components of Islam are a way to meet Allah but these are the way not the destination. They become destination at a level in Faqr when their Salat becomes Meraj. When a person gets annihilated in Allah completely only then his Salat becomes Meraj. As the poet says:

سجدہ عشق ہو تو عبادت میں مزہ آتا ہے
خالی سجدوں میں تو دنیا ہی رہا کرتی ہے

Allah has created us of His Ishq and for His Ishq, we are sent here to prove our love to Him. If any of our act is without the love of Allah then it is useless because Allah does not need such prayers. He has a lot of angels for this purpose. This book contains in it everything a seeker needs to know about Salat. The author of this book Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas has enlightened every aspect of this basic pillar of Islam. So this book is a clear sign for the reader who reads it with his heart and soul as Allah says in Quran:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾ (الرعد-4)

Meaning: “And there are signs for those who understand”, (Ar-Ra’ad-4)

May Allah guide us to read this book and understand the mystic aspects of Salat. (Ameen)

August, 2016

Dr. Sahar Warraich Sarwari Qadri
M.B.B.S



In the Name of Allah, The Most Beneficent, The Most Merciful

The Divine Presence of heart while praying means presence before Allah i.e. complete presence of heart and soul before Allah after detachment of heart from everything other than Allah. Without such devotion, no prayer is acceptable because then it would be just a pretence. Though a Momin is always present before Allah as Quran states:

﴿فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ﴾ (البقره-115)

Meaning: So wherever you turn yourselves, there is the countenance of Allah. (Al-Baqarah-115)

In this Risala we shall discuss about the Divine Presence of heart and soul while praying (*offering Salat¹ i.e. Namaz*) as it is the first and the basic component of Islam. Nowadays people emphasize a lot on offering prayers but most of them even do not know the spiritual reality of Salat because people calling themselves the theologists of Islam are themselves unaware of the reality and true soul of Salat.

SALAT IN THE LIGHT OF QURAN AND HADITH

We are created to, for and of Allah's Love. To gain the love of Allah Almighty, the Supreme Power, Salat is the first and the foremost thing to focus on. Salat is the base and pillar of Islam because it is the most promising way that takes us closer to Allah but it should be kept in mind that here we are talking about that Salat in which we feel Him, see Him and find Him. Without

¹ Prayer which Muslims offer at a particular time in particular manner five times a day.

having the Divine Presence of heart and soul before Allah how can our Salat be a Meraj²? It is stated in the hadith:

❁ الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِ

Meaning: Salat is the Meraj of a Momin.

The Holy Quran has emphasized a lot on offering Salat but has always asked to not only offer it but establish it. Nowadays mostly people offer Salat like some physical-exercise in a specific manner five times a day and all their struggles are just to offer it, but in fact their Salat is emptied of the true soul and devotion. Allah does not need such Salat, He has a lot of angels who perform this duty. He wants such state of servitude during Salat which teaches us the way to obey Him eternally and annihilate in Him completely, not just five times a day but every other moment of life. The one whose Salat includes this Divine Presence of heart, finds Allah Almighty in everything. As Allah Almighty said to the Holy Prophet:

❁ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ

لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝ (سورة الانعام 162-163)

Meaning: (*O' beloved Prophet*) tell them that no doubt my Salat, my sacrifice, my life and my death are for Allah the Lord of Alameen. He has no partners, and of this I have been commanded and I am the first of the Muslims. (Al-Inam-162-163)

That is why, Allah has said many times in Quran to establish Salat, He says:

❁ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (البقرة-43)

Meaning: “And establish Salat and give Zakat and bow along with those who bow (*before Allah*)”. (Al-Baqarah-43)

² Ascension to Allah

❁ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ (التوبة-18)

Meaning: And they establish Salat and give Zakat³ and fear no one except Allah. (At-Tawbah-18)

❁ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (النور-56)

Meaning: And establish Salat and give Zakat and follow the Prophet (*Sall'Allahu Alayhi Wa'alihi Wasallam*) so that We can have mercy on you. (Al-Noor-56)

❁ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ (هود-114)

Meaning: And establish Salat between two parts of the day and in some hours of the night. (Al-Hood-114)

There are around fifty verses in the Holy Quran about establishing Salat, as Salat is the best form of all kinds of worships and devotions. The one who establishes Salat five times a day according to its rules and regulations will have Allah Almighty as His companion and if he stays away from all the major sins, these five prayers will prove as a compensation for the rest of his sins. Prophet Mohammad gave an example of these five prayers as if a stream of fresh and clear water flows in front of a person's house and he takes bath in it five times a day, then is it possible that he remains dirty anymore? His sacred Companions replied, "Surely, it is not possible." Then he said that these five prayers are like that stream of water which washes away all his sins like it does with all the dirt. Prophet Mohammad said:

- ❖ Salat is the pillar of Islam, whoever refuses to offer it, ruins his religion.

³ Religious obligatory payment of wealth to the deserving people at the prescribed rate i.e. 2.5% of the wealth per year.

- ❖ People asked him what is the best thing to do, he replied, “Offer the Salat at its appointed time.”
- ❖ Prophet Mohammad said, “Salat is the key to paradise”.
- ❖ He said, “After considering Allah the One and the Only Entity, Allah has not made anything dearest to Him other than the Salat”.
- ❖ He also said, “Whoever leaves Salat intentionally commits infidelity.” It means that if he is intentionally leaving a Salat which is the way to meet Allah, feel Him and ultimately have His closeness, then either he does not believe it to be the way to meet Allah or he does not love Him. So, he has indirectly wronged his faith.

THE SOUL OF SALAT;

THE DIVINE PRESENCE OF HEART AND SOUL

In the context of interpretation of religion, the level of certainty and truthfulness which all the four Imams of jurisprudence: Hazrat Imam Abu Hanifa, Hazrat Imam Ahmad-bin-Hanbal, Hazrat Imam Malik and Hazrat Imam Shafi'i have achieved, no one else can attain. These all are on the right path and if one follows any one of them then he is on the right path, however it is necessary to follow any one of them completely. Islamic Jurisprudences are only four but different sects came into being when people along with following the rules and regulation of any of the jurisprudences started mixing their own views in it. You can offer Salat by the method told by any of these Islamic Jurists but the soul of Salat is in having the Divine presence of heart because this is the true Salat of a Momin. As Allah says in Quran:

❖ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (المؤمنون 1-2)

Meaning: Those Momins⁴ have attained success, who offer their Salat with all solemnity and full submissiveness (*with the presence of heart and soul*). (Al-Muminun-1-2)

As stated in the aforementioned hadith:

الصلوة معراج المؤمن ❁

Meaning: Salat is the Meraj of a Momin.

The word used in above mentioned verse and hadith is ‘Momin’ not just a ‘Muslim’. There is a difference in the Salat of a Momin and a Muslim. When a Momin offers any prayer, it is not just an offering of a body but also of his heart and soul, he no longer belongs to himself but gets united with Allah as if he was never separated from Him. Surah Al-Hujrat has stated the difference between a Momin and a Muslim. Once Prophet Mohammad was distributing war spoils among his Companions, some Bedouins (*who recently accepted Islam*) came there and said, “O Prophet! We are also Momins, give us our share like you are giving to other Momins”. The Holy Prophet was about to answer when the revelation came:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ط (الحجرات-14) ❁

Meaning: These Bedouins say, “We believe (*i.e. we are Momins*).” (*O’ Mohammad!*), Say you believe not but only say, “We have surrendered (*in Islam i.e. they have accepted Islam by tongue not by heart*), but faith has not entered your hearts (*i.e. they have not attained the level of belief by heart and soul*).” (Al-Hujrat-14)

Following is the hadith which clearly states that without the presence of heart and soul no prayer is acceptable.

⁴ True Muslims who are true lovers of Allah Almighty.

❖ لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ ❖

Meaning: Without the presence of heart and soul no prayer is acceptable.

- ❖ Hazrat Imam Qushayri says: At the time of prevalence of Divinity, the softening and submission of the heart is humility and presence of heart. **(Risala Qushayri)**
- ❖ Hazrat Mohammad-bin-Ali Tirmidhi says: The person who has presence of heart and soul, is the one in whom the fire of lasciviousness is extinguished and the smoke *(of wrongness)* from his inner self has quiescent and the Divine Light *(Noor)* has enlightened his heart, the desires of his nafs⁵ have vanished and his heart has been enlivened and is present before Allah, this Divine presence has penetrated his whole being. **(Risala Qushayri)**

FIRST THING THAT WILL LEAVE THE RELIGION: HUMILITY AND THE PRESENCE OF HEART AND SOUL

Hazrat Huzaifa-bin-Yamaan relates, 'First thing that will be erased from the religion is the presence of heart and soul in prayers.' **(Risala Qushayri)**

SALAT WITHOUT THE PRESENCE OF HEART AND SOUL

The Holy Quran says about the people who offer Salat without presence of their heart and soul:

⁵ Inner baserself

❖ فَوَيْلٌ لِلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ (سورة الماعون 4-6)

Meaning: So woe unto those devouts who are unaware of their Salat (*i.e. the soul of Salat*) and those who show off. (Al-Ma'un-4-6)

It should be noted that these verses are for those people who offer their prayer, not for those who leave it. It has been made clear that such people who offer their Salat without knowing its true soul and for the sake of pretence are in a great trouble, a Momin never offers such a Salat.

- ❖ Prophet Mohammad said, “In my ummah two (*kinds of*) people stand for Salat, their bowing and prostration seem to be alike but there is a lot of difference in Salat of these two, one has the Divine presence of heart and soul and the other is deprived of it.” (Mukashifat-ul-Quloob)
- ❖ Prophet Mohammad also said, “There are many devouts who stand in the Salat and get nothing in qayaam⁶ except tiredness and discomfort.” (Mukashifat-ul-Quloob)

It is about those devouts who offer prayer like a physical exercise in which they just use their body parts and get tired. The Salat which is offered out of Allah's true love while having His Vision never makes one tired. How is it possible that when a person meets the one whom he loves the most, gets tired? There is nothing more pleasant than the Divine Presence before Allah, if one has the heart to feel Him, eyes to see Him and ears to hear Him.

There are many hadiths like:

- ❖ Many people offer Salat but only sixth or tenth part of their Salat is written because only that part of the Salat is accepted in which there is the Divine presence of heart.

⁶ It is a sacred act of standing before Allah during Salat.

- ❖ “Offer Salat as if you are saying goodbye to somebody”. It means that we are saying goodbye to our nafs because to meet Allah and have His Divine Vision, the soul should be as pure as it was when Allah sent it into this materialistic world. Allah is the One and Only, so He wants to be loved the way He is, the Perfect One, so Allah doesn’t stay in that heart which is already occupied by somebody else. When a Momin offers his Salat he says goodbye to all the worldly desires and meets his ultimate Love. His heart and soul are completely present and he submits himself before Allah Almighty humbly.

It is stated in the hadith:

- ❖ Allah doesn’t even look at the Salat in which there is no presence of heart and soul.
- ❖ Hazrat Abdullah-bin-Abbas says, “Those two Rakats⁷ that are offered with the presence of heart are much better than praying whole night without the presence of heart”.
- ❖ Hazrat Abu Sufiyan Sauri said, “Whosoever offers Salat devoid of the Divine Presence of heart, his Salat is not acceptable”.
- ❖ Hazrat Khawaja Hassan of Basra said, “The Salat in which there is no presence of heart, is near to torments of hell”.

Although, Hazrat Imam Abu Hanifa, Hazrat Imam Shafi and many other jurists of Islam agree that Salat can be accepted even when offered exoterically, until and unless there is presence of heart and soul at least in the first Takbeer⁸. However, these religious opinions are established because people have become highly ignorant about the reality of religion and obligatory prayers, so in this state if they even do an act as mentioned above, it is

⁷ One set of standing, genuflection and prostration in Salat.

⁸ Announcement of initiation of Salat by saying Allah-o-Akbar (*Allah is the greatest*).

acceptable. But it only means that a person has been saved from the punishment of Shariah for not offering Salat. The real Salat which will be accepted and rewarded on the Doomsday is only that which is offered with the presence of heart and soul.

Our great poet Hazrat Allama Iqbal says:

بے حضوری ہے تیری موت کا راز
زندہ ہو تو اُٹو بے حضور نہیں

Meaning: Your inner darkness has killed you from inside. If your inward becomes alive then you will no longer remain ignorant and will be able to have presence of heart and soul.

وہ سجدہ روح جس سے زمین کانپ جاتی تھی
اسی کو آج ترستے ہیں منبر و محراب

Meaning: The Muslims of this era are deprived of the devotion during their worships, which made the souls of the earlier Muslims prostrate before Allah because they got immersed completely in the Ishq of Allah while offering their Salat. That was the prayer, which trembled the earth and the heavens.

کیا غضب ہے کہ اس زمانے میں
ایک بھی صاحبِ حضور نہیں

Meaning: Alas! None of the Muslims of today has the Divine Presence of heart and soul.

دلے در سینہ دارم بے سرورے
نہ سوزے در کیفِ خاکم نہ نورے
بگیر از من کہ بر من بار دوش است
ثوابِ ایں نماز بے حضورے

Meaning: Whenever heart of a Momin beats it does not only say “Lub” “Dub” as in medical terminologies but in fact it beats in the remembrance of its Almighty Lord. The Sufi poet says in the above quatrain referring to the Muslims of present era, “The heart inside my chest is without Allah’s remembrance i.e. without any soul. There is neither any passion in my body nor any Divine Light. O’ my Lord! Kindly take the reward of this Salat back which is without humility because such Salat is like a burden over my shoulders”.

In fact a Momin has no concern regarding reward of his any act, he only wants to live in Allah’s ‘Ishq’ and die in His ‘Ishq’. For the life after death, he desires nothing but The Divine Vision of Allah Almighty forever.

روح چوں رفت از صلوات و از صیام
فرد ناہموار و ملت بے نظام

Meaning: When the Salat and Fast became emptied of their true soul, everybody got absolved of all the rules and regulations (i.e. they made all the norms of Islam according to their ease and thinking). In this way, the whole nation went out of system and due to the difference of opinion, they got divided into different groups and sects.

Iqbal also said:

ہر کسے بر جادہ خود تندور
ناقہ ما بے زمام و ہرزہ دو

Meaning: Everyone is following his own way (own sect), our nation has gone wayward and has indulged in useless things.

ز سیمائے کہ سودم بر در غیر
سجودے بوڑے و سلمان نیاید

Meaning: One who bows before any one (*or anything*) other than Allah cannot bow before Allah or have the devotion in his prayers like Hazrat Abu Zar Ghaffari and Hazrat Suleman Farsi had.

اِس زماں جز سر بزیری ہیچ نیست

اندر و جز ضعفِ پیری ہیچ نیست

Meaning: In this era, bowing is not more than just nodding, nothing has left in it except the weakness like that of the aged ones.

Actually when a Momin bows before Allah it means he has given up everything, he is like a slave before Him and considers Allah the One and Only Entity (*the Best*) and himself as the worst. This is the value of a human, he is created of soil and will become a part of soil.

SALAT OF THE MUSLIMS OF EARLY ERA

Hazrat Ayesha said that when the Holy Prophet used to sit among his family and the time of Salat came, he became so much occupied in oneness with Allah that he could not even recognize his dearest ones. He became so involved in Allah during Salat that his heart pounded with His love like some cauldron of copper was on fire.

During Salat Hazrat Abu Bakr used to stand before Allah in the best of his servitude like some wood was inserted in the ground. His voice used to be subdued and his body trembled and he used to say:

- ❖ “Time has come to take that Trust, which was offered to the seven skies and the earth but they refused to take it.”

This is the true soul of Salat, which takes a Momin to the highest level which could not be reached by any entity of this world other than the Insan-e-Kamil⁹.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo narrates in his book *Ain-ul-Faqr*:

- ❖ Once Hazrat Shaikh Junaid Baghdadi and Hazrat Abu Bakr Shibli started to travel towards the desert. When the time to offer Salat came they performed ablution and prepared for Salat. A woodcutter came there, he put down his bundle of woods, performed ablution and joined them for Salat. By the inner intuition of Hazrat Shaikh Junaid Baghdadi, he came to know that he was not an ordinary man, so they made him Imam¹⁰ in the Salat. This man prolonged the bowing and prostration than the usual. After offering Salat, they asked the man, “Why did you prolong the bowing and prostration than usual?” He replied, “Whenever I went in prostration I did not raise my head until I was replied as *لَبَّيْكَ عَبْدِي* (O, My man I am present here)”. (*Ain-ul-Faqr*)

The Salat which is not responded by Allah is not a Salat but just a vague act of physical exertion. Salat is not merely the presence of body, if it was the case then what would be the difference between Muslims and non-Muslims. God of non-Muslims is idol who is unable to hear or respond but Allah is Hayee (*Eternally Alive*) and Qayyum (*Forever Sustained*). Prophet Mohammad said, “No Salat is accepted without the presence of heart (*and soul*)”. Salat is the name of union with Allah not the source of tension and separation from Allah. (*Ain-ul- Faqr, Chapter-5*)

- ❖ In *Maulad-ul-Aroos*, Allama Ibn-e-Jauzi says that Abbas-bin-Hamza, student of Imam Ahmad-bin-Hanbal said, “One

⁹ The Divine Universal Man.

¹⁰ The man who conducts Salat of a group of people.

day I was offering Salat of Zohar¹¹ behind Hazrat Bayazid Bastami. When he was about to raise his hand for Takbeer, I saw he was suddenly unable to raise his hand above his head due to the glory of Ism-e-Allah Zaat and the muscles between his shoulders and chest began to vibrate till I heard the crackling sound of his bones, this situation made me terrified.”

Hazrat Allama Iqbal, the great poet and philosopher of the East, has written many couplets about Salat of the Muslims of early era. He said those Muslims were the true lovers of Allah and their Salat was like an act of pure love, the Divine Love. In Salat, one becomes closest to Allah during prostration but even their bowing was like prostration, full of love. Their condition when they observed the Divine Wrath and Majesty cannot be explained in words. Allah is the most Beautiful, His Divine Wrath and Divine Beauty is beyond imagination. Prophet Moses could not bear a glimpse of the Divine Beauty and got perplexed due to the Divine Vision of Allah and the Mount Sinai crushed into pieces but the ummah of our last Prophet Mohammad has been given this Divine Present of Salat, which gives them the power of intense Ishq through which they can bear those blazing Divine Theophanies. Those Muslims were drowned in the Divine Ishq as Iqbal says:

چہ پرسے از نماز عاشقانہ
رکوعش چوں سجودش مخرمانہ

Meaning: What do you ask about the Salat of the Divine Lovers? Their bowing is like prostration, which takes them to the sanctuary of closeness.

¹¹ Midday Prayer

تب و تاب یکے اللہ اکبر
نہ گنجد در نماز پنج گانہ

Meaning: The zeal of one 'اللہ اکبر' Allah-o-Akbar of the Salat of Divine Lovers cannot be contained in the five Salats of common people.

Iqbal says, when the Muslims of early era offered Salat the earth trembled by their prostration. The strength of their Divine Love made them so powerful that time passed by their will and even the stones could not endure the power of their prostration.

سجدہ کزوے زمیں لرزیدہ است
بر مرادش مہر و مہ گردیدہ است

Meaning: By the prostration of the Divine Lovers, the earth trembled and the moon and the sun revolved at their will.

سنگ اگر گیرد نشان آں سجدہ
در ہوا آشفتنہ گردد ہچو دود

Meaning: If the prostration of Lovers of Allah had left a mark on a stone, that stone would have dissolved into smoke.

نماز، روزہ، قربانی و حج
سب باقی ہیں تو باقی نہیں ہے

Meaning: There is no true soul left in the Salat, Fast, Sacrifice, Hajj and all the other orders of Shariah. Apparently, people obey the orders of Shariah but there is no passion left in them because they do not have the Divine Presence of heart and soul.

About the exoteric Salat and esoteric Salat Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani says:

- ❖ The Salat of Shariah is the one about which you are informed by Allah in the verse:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى

Meaning: Guard all your prayers specially the central one.

It refers to those prayers whose all the components are offered only by the body parts in a specific way. In the verse الصَّلَوَاتِ حَافِظُوا عَلَى الصَّلَاةِ Allah has used the plural word instead of its singular الصَّلَاةِ (which shows that there is more than one kind of Salat: Salat of Shariah and Salat of Mysticism). The Salat of Mysticism is the eternal Salat of heart and soul which is mentioned in the above verse as الصَّلَاةِ الْوُسْطَى (the central one), because heart lies in the centre of the body i.e. between the right and left side of chest, upper half (cranial parts) and lower half (caudal parts) of the body and between felicity and callousness. Therefore Prophet Mohammad said, “Verily, the hearts of the descendants of Adam are between the two fingers of Allah Almighty, wherever He wants, turns them”. Here the two fingers of Allah means his two Attributes of Wrath and Beauty. (So our Salat should make us closer to Him whether He shows us His Wrath or Compassion and Kindness. A Momin accepts both attributes of the Wrath and Compassion of Allah equally and remains on best of servitude)¹².

Hence, from the above mentioned verse and hadith, it is proved that the true Salat is Salat of heart and soul, whosoever has neglected it became sinful. The one who neglects this true Salat, his apparent Salat is also not accepted, as Prophet Mohammad said: لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ “No prayer is acceptable without presence of heart and soul.” It is because Salat is the name of supplication i.e. submitting ourselves humbly before

¹² Words in brackets are by the translator.

Allah and its centre is heart. When heart becomes oblivious of Allah, then Salat of heart and soul is not possible and along with that exoteric Salat also becomes futile, because heart is the major organ of a body and all other organs work due to heart, both physically and spiritually. As Prophet Mohammad said, “Undoubtedly, there is a piece of flesh in the existence of descendants of Adam, if it remains correct whole existence (*of man*) is correct but when it gets impaired whole existence of man becomes impaired. Be careful! That piece of flesh is Heart”.

The Salat of Shariah is offered at five fixed times every day and according to the Sunnah it should be offered in congregation behind the Imam in the mosque, facing the Holy Ka'aba and without any hypocrisy or pretence. The Salat of mysticism is the eternal Salat whose mosque is the heart, its congregational prayer is the eternal invocation of the Divine Names (*Personal Names of Allah: AllahHoo* الله, *Lillah* لله, *LaHoo* له, *Hoo* هو) with entire esoteric potentialities, its Imam is the true passion of Divine love and its Ka'aba is the Divine Essence (*Zaat*) Himself which is the real Ka'aba. It is the Salat of heart and soul in which heart with its every beat remains involved in its Owner (*Allah*). Since the heart never sleeps so it is engrossed in His meditation every moment. The Salat of heart and soul is only possible by following the Holy Prophet Mohammad with a living heart, which addresses its Lord by saying *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* (*Meaning: We pray and seek help only from you*) It is written in *Tafseer-e-Qazi* in exegesis of this verse that the knower of Allah says these words by his mortal tongue but is spiritually present before Allah in the realm of Ahdiyat¹³ after crossing the esoteric world. That is why, Prophet Mohammad said,

¹³ The Divine Realm where Allah is alone.

“The Prophets and the Saints offer Salat in their graves just like they did in their houses”. It means that they are always engaged in Allah’s remembrance with their immortal hearts. So Salat gets completed when it is offered both esoterically as well as exoterically. Such Salat has a great reward i.e. spiritually the closeness of Allah and physically higher level in the paradise. The person who offers such a Salat is apparently a devout and internally a knower of Allah. If a person cannot combine his Salat of Mysticism with the Salat of Shariah because his heart is not enlivened by the permanent remembrance of Allah, then his Salat is imperfect. His reward is just a good rank in paradise not closeness of Allah. (Sir-ul-Asrar: section-14)

Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani says in his book ‘Risala Al-Ghausia’ which is a record of dialogue between him and Allah Almighty, regarding the spiritual reality of Salat:

- ❖ I said, “Oh! Lord, which Salat is closest to you.” It was replied, “The Salat in which there is no one except Me, even the person offering the Salat is esoterically absent from it”. (Risala Al-Ghausia)

It means that the person is so much engaged in Allah’s Glorious Vision that he is no longer aware of himself and has vanished from this mortal world spiritually. It is the Salat which is Meraj of a Momin where Allah is nearest to the person more than his own jugular vein.

Hazrat Sakhi Sultan Bahoo was a step ahead with his view that a Momin should have the presence of heart before Allah every moment rather than only during the Salat. He says:

- ❖ The person who offers Salat (*with heart and soul*) gets an answer of لَبَّيْكَ عَبْدِي (Meaning: O’ My man I am present here) in prostration of Salat of particular time but the knower

of Allah gets an answer of لَبَّيْكَ عَبْدِي with every breath and every moment. (Ain-ul-Faqr, Chapter-5)

He says in *Noor-ul-Huda Kalan*:

ذکر یک نور است بُرد باحضور
کے بود این ذاکراں اہل الغرور

Meaning: The remembrance of Allah (*Zikr of Ism-e-Allah Zaat*) is the Divine Light that takes the seeker to the Divine Court, how can these arrogant people be its reciters!

ہر کرا باشد حضوری ہر دوام
احتیاج نیست آں را خاص و عام

Meaning: The person who is always present before Allah, is neither dependent on anyone nor has interest in anything.

- ❖ The *Zikr* of Allah is in fact witnessing the Divinity and only by the contemplation of *Ism-e-Allah Zaat*, one can have Divine Presence and Vision of Allah. (*Kaleed-ul-Tauheed Kalan*)
- ❖ The presence of heart means that the heart is saved from Satanic attacks and remains involved in remembrance of Allah, such a person always meets the Prophets and Saints spiritually. (*Kaleed-ul-Tauheed Kalan*)

دلے باحضور شکم خا پر طعام
کہ دیں است معراج واصل تمام

Meaning: The person whose heart has gained the Divine Presence is blessed with Perfect *Meraj* every moment, even if his stomach is full. (*Mahak-ul-Faqr Kalan*)

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo says in his Punjabi quatrains:

باجھ حضوری نہیں منظوری، توڑے پڑھن بانگ صلاتاں ھو
 روزے نفل نماز گزارن، توڑے جاگن ساریاں راتاں ھو
 باجھوں قلب حضور نہ ہووے، توڑے کڈھن سے زکوٰتاں ھو
 باجھ فنا رب حاصل نہیں باھو، ناں تاثیر جماعتاں ھو

Meaning: The Salat, Fasts, Zakat, Tahajud¹⁴, Nawafil¹⁵ and all other prayers are not acceptable without the presence of heart and soul. Without annihilating oneself completely in Allah, one can neither get His Love nor Vision or have the presence of heart and soul in any prayer.

Hence, it is necessary for the Muslims of this era that above all the prejudice they should find out the reason behind their misery and decline, which is their emptiness i.e. the true soul from their all prayers has vanished. Their all worships are nothing but an act of display, as they are unaware of the spiritual reality of all the basic components of Islam. They are just Muslims not Momins because the Momins of early era who were blessed with the true presence of heart and soul were so powerful due to their closeness with Allah that by their order horses could run over water and animals evacuated the jungle. Such Momins have command over everything, not the dead hearted Muslims, who are deprived of presence of heart or any kind of spiritual connection with Allah.

¹⁴ It is a special prayer performed at specific time of night before the first call to prayer in early morning.

¹⁵ Supererogatory prayers i.e. the prayers that are not obligatory.

GLOSSARY

Ahdiyat	The Divine Realm where Allah is all Alone.
Insan-e-Kamil	The Divine Universal Man.
Imam	The man who conducts Salat of a group of people.
Momins	True Muslims who are true lovers of Allah Almighty.
Nawafil	Supererogatory prayers i.e. the prayers those are not obligatory.
Qayaam	It is a sacred act of standing before Allah during Salat.
Rakat	One set of standing, genuflexion and prostration in prayers.
Takbeer	Announcement of initiation of Salat by saying Allah-o-Akbar (<i>Allah is the greatest</i>).
Tahajjud	It is a special non-obligatory prayer performed at specific time of night before the first call to prayer in early morning.
Meraj	Ascension to Allah
Salat	Prayer which Muslims offer at a particular time in a particular manner five times a day.
Zakat	Religious obligatory payment of wealth to the deserving people at the prescribed rate i.e. 2.5% of wealth per year.
Nafs	Inner Baser self
Murshid	The Divine Spiritual Guide

INDEX

A.

Ain-ul-Faqr-21, 26

AllahHoo-25

Adam- 24,25

Allama Ibn-e-Jauzi-21

Ahdiyat-25

B.

Bow, bows, bowing-11,16,20-22

C.

Compassion -24

D.

Divine, Divinity -7,8,10,11,13,15-19,21-23,25,27

Dooms day-18

F.

Faqr-7,8,9

G.

Ghaus-ul-Azam-23,26

H.

Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas -8,9

Hajj -8,23

Hazrat Imam Abu Hanifa -13,17

Hazrat Imam Ahmad-bin-Hanbal -13

Hazrat Imam Malik -13

Hazrat Imam Shafi'i -13,17

Hazrat Imam Qushayri -15

Hazrat Huzaifa-bin-Yamaan -15

Hazrat Abdullah-bin-Abbas -17

Hazrat Abu Sufiyan Sauri -17

Hazrat Khawaja Hassan -17

Hazrat Allama Iqbal-18,22

Hazrat Abu Zar Ghaffari-20

Hazrat Suleman Farsi-20

Hazrat Ayesha-20

Hazrat Abu Bakr-20

Hazrat Sakhi Sultan Bahoo-21,26,27

Hazrat Shaikh Junaid Baghdadi-21

Hazrat Abu Bakr Shibli -21

Hazrat Bayazid Bastami -22

Hazrat Shaikh Abdul Qadir Jilani -23,26

Humility-15,19

Hayee -21

Hoo-25

I.

Imam, Imams-13,21,25

Invocation-25

Ism-e-Allah Zaat-22,27

Ishq-9,18,19,22

Insan-e-Kamil-21

J.

Jugular vein -26

Jurisprudence, jurist -13,17

K.

Kalma -8

Kaleed-ul-Tauheed Kalan -27

L.

Lub, Dub -18

Lillah -25

LaHoo -25

M.

Mohammad-7,8,9,12,13,14,16,21,22,24,25

Murshid Kamil Akmal -8

Meraj-7,9,11,14,26,27

Mysticism-7,24,25,26

Mahak-ul-Faqr Kalan -27

Muslim, Muslims-7,11,14,18,19,21,22,23,28

Momin, Momins-8,10,11,13,14,16-21,24,26,28

Maulad-ul-Aroos -21

Mount Sinai-22

Majesty-22

Moses-22

N.

Noor -15

Namaz -8,10

Nafs -7,15,17

Nawafil -28

Noor-ul-Huda Kalan -27

P.

Prophet -7,11,14,20,25,27

Prostration, Prostrate -16,18,21-23,26

Q.

Qayaam -16

Qayyum -21

R.

Revelation -14

Rakat, Rakats -17

Risala Al-Ghausia -26

S.

Sultan-ul-Ashiqeen -8,9

Salat, Salat of Shariah, Salat of mysticism -8-28

Spirituality, Spirit -7,8

Satan, Satanic -7,27

Sarwari Qadri -8

Surah Al-Hujrat -14

Sultan-ul-Faqr -17

Shariah -18, 23-26

Sultan-ul-Arifeen -21,27

Sufi -19

Saint, Saints -25,27

Sunnah -7,25

T.

Takbeer -17,22

Tafseer-e-Qazi -25

Tahajud -28

U.

Ummah -16,22

W.

Wrath -22,24

Z.

Zakat -8,11,12,28

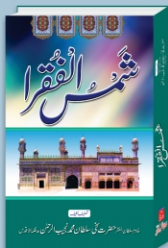
Zohar -22

Zaat -25

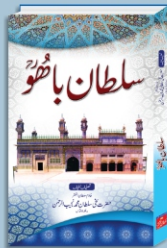
Zikr -27



سلطان الفقر پبلیکیشنز کی مطبوعات



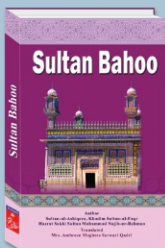
ISBN: 978-969-9795-35-0



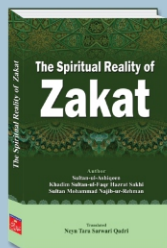
ISBN: 978-969-9795-32-9



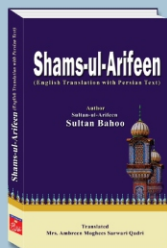
ISBN: 978-969-9795-27-5



ISBN: 978-969-9795-34-3



ISBN: 978-969-9795-37-4



ISBN: 978-969-9795-33-6

سلطان الفقر پبلیکیشنز



4-5/A - ایکسٹینشن ٹاؤن وحدت روڈ ڈاک خانہ منصورہ لاہور۔ پوسٹل کوڈ 54790

Ph: +92-42-35436600 Cell: +92 322 4722766

- www.sultan-bahoo.com
- www.sultan-ul-arifeen.com
- www.sultan-ul-faqr.tv
- www.sultan-ul-faqr-publications.com
- E-mail: sultanulfaqr@tehreekdawatefaqr.com

ISBN: 978-969-9795-45-9



Rs: 199.00

f/SultanBahoo.SultanulFaqr g+ /+Sultanbahoo-Sultan-ul-Arifeen

